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EDITORIAL POLICY

To give authentic reports of the lectures and talks of Krishnamurti.

To present Krishnamurti's outlook upon life and, in the light of that outlook, to examine various aspects of contemporary thought.

To chronicle the activities of Krishnamurti.



The Editors accept no responsibility for any views which may be expressed in articles signed by the writers.

Further, Krishnamurti wishes it made clear that he cannot be held responsible for articles embodying his writings or sayings unless they are signed by him. In the reports of what he has said, every effort will be made to ensure an accurate presentation of his ideas.

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KRISHNAMURTI SPEAKING, WINTER GATHERING AT ADYAR, MADRAS, INDIA, 1929-30

*Through the veil of Form,
O Beloved,
I see Thee, myself in manifestation.*

*How unattainable is the mountain to the valley,
Though the mountains hold the distant valley.*

*How mysterious is the darkness
That brings forth the watching stars,
And yet the night is born of day.*

*I am in love with Life —
And as the mountain lake
Which receives many streams
And sends forth great rivers,
But holds its unknown depths,
So is my love.
Calm and clear as the mountains in the morning
Is my thought born of Love.*

*Happy is the man who has found the harmony of Life,
For then he creates in the shadow of eternity.*

— J. Krishnamurti

WINTER GATHERING, ADYAR

TALKS BY KRISHNAMURTI

II

Before I answer questions, I should like to make an introductory remark or two. To understand completely anything which you desire to understand, you must give your whole mind to it. You must not have a certain part of the mind functioning in one way, and the other part trying to understand in another. One part of the mind is all the time unaware of what the other part desires, because your fears, your desires, keep you from carefully examining and analysing. This habitual unawareness of a certain division of the mind must disappear. A doctor who desires to cure a chronic disease goes to the very root of the disease and from there eradicates it. But if he leaves a certain part of the disease still in the body, it will crop up over and over again. Likewise, if you would understand, you must give your whole mind to that understanding. That means that your whole mind must be discontented with all the things that the mind has created. For, after all, everything is the creation of the mind. You cannot leave one corner of the mind unexplored, unexamined. If you would find out whether what I am saying is true or false — that again is a purely individual matter — you must give your mind entirely to that examination, not keeping one part reserved as a sanctuary in which you can take shelter. There should be no secret corners in your mind, no secret sanctuaries which you are afraid to analyse.

To me, the true suspension of judgment is to give your whole mind without reserving anything. If your mind is still in continual habitual unawareness in one direction and attempting to be aware in another direction, it will not discover the true harmony which is life. Your individual life must function richly, harmoniously in everything it does. You cannot divide life into darkness and light; nor the mind. Therefore, if you would understand anything, any subject, any idea, whether it is new or old, you must have no divisions

of the mind. It sounds easy. But it requires strenuous courage to break down this barrier, on the one side of which is the desire to seek, the desire to be happy, the desire to fathom every experience; and on the other side, fear, which breeds comfort, sanctuaries and dark corners.

I do not want my talk to be theoretical. What I am saying, I am living personally, individually, and if you do not also want to live it, do not listen. What we have to do is to alter ourselves. A friend of mine said to me yesterday, "Do you think that all the people who listen to you are really wanting to be happy or liberated?" I said, "I am afraid they are not. There might be one or two, or three or four." Then he asked me, "Why do you talk at all?" I answered, "Because I may find one or two who will be like a flame that will burn, that will destroy all the unessential, ugly things around them".

It is no good, therefore, merely listening, keeping one part of the mind functioning in its habitual unawareness and with the other trying to seek. You will not succeed in running if one leg is carefully bandaged up and the other is free. If you would run, you must tear away the bandage, throw away your crutches and make the attempt. Happiness, liberation, the highest form of spirituality, is to be won by the fleetest; that is, by the man who is acting, who is functioning most richly and harmoniously in life.

What we are trying to do is to put theory into practice. Theories are no good by themselves, and the man who puts into practice one theory in which he is interested, will be on a mountain top of understanding. The difficulty with the majority of people is that they want their minds to be filled by someone else. They do not struggle, grapple with ideas, and then translate those ideas into action for themselves and live them. If you want to learn music, you go to a musician and give your whole heart to understand and to learn from him. If you go to a violinist and ask him to teach you how to paint, you will not learn; you must go to a master painter. Likewise, if you would have spirituality, you must go to the man or to the ideas that are spiritual: and spirituality, from my point of view, means setting man wholly and entirely free.

In answering these questions, naturally I cannot solve your problems. If I did, I should not be helping you. The solution of all problems lies within yourself. All that I can do is to help and encourage you to find out for yourself. Please do not expect a solution for the immediate problem. After all, a wise doctor does not deal with mere symptoms; he wants to know the cause of the disease, and if the patient insists on merely being cured of the symptoms a wise doctor will not deal with him. Likewise, I want to deal with the cause of sorrow, with the cause of limitation. Fundamentally, to me, spirituality is liberation, and from that point of view alone can I answer and not from the immediate. That is, if you would understand and take a true perspective view of life, you must withdraw impersonally from the whole and from there examine the whole. If you are living in a valley, and you want to see the mountain top, you must go away to a great distance in order to see properly. You cannot hope to see the mountain top while you are living in its shadow, and yet that is what every one is trying to do: to solve the difficulties of life from the point of view of the immediate. To solve any problem, especially the problem of life, of sorrow, suffering, pain, limitation, you must see the ultimate and focus your point of view on that which is the fulfilment, the fruition of life, and from that point of view try to solve your problems.

* * *

Question: You said yesterday that truth has no aspects. Do you think then that any formulation of the truth is only of the mind?

KRISHNAMURTI: I do. To me, truth is life; that life which is harmonious, rich and full and which functions without hindrance in this world. That is the whole. A circle has no aspect. If a man sits on only one side and does not desire to find the whole, that limited aspect appears to him as the whole; that narrow limitation, that strip of the circle, becomes the whole aspect of truth. It is not the truth, it is only a limitation of the truth; and to understand the whole you must have the whole experience of the truth, which is the

self. Truth is not hidden somewhere away from life. Truth, to me, is the life of every individual liberated and functioning to its full capacity, a mind that is free, a love which is not limited nor corrupted by personal affections.

Question: Absolute freedom from fear necessitates freedom from every kind of external dependence, including material dependence. But, in the present condition of things, interdependence is found to be unavoidable for the securing of the material well-being of the individual. So, how to banish fear entirely?

KRISHNAMURTI: If you merely depend on your stomach, the happiness of life is not for you. In this modern civilisation the individual does not count. He merely becomes a part of a huge machine. If you are caught in that machine, there is fear, there is repression, and your individual greatness is annihilated. But if you would seek freedom from fear of your own individual growth and greatness, you must tear yourself away from the machine. You will ask me, "How am I to do it?" How does a man in prison desire freedom, desire fresh air? He does not question, he is all the time trying to tear down the walls and escape into the open. If you are afraid of starving, then you must become a cog in the machine, you must become a part attached to the whole. But if you say, "I do not mind if I starve, but I will do what I think is right", then you are no longer a mediocre person, you are stepping out of the ordinary rut. Many people do step out of this mechanical world, but in stepping out of this mechanism, they create their own particular form of mechanism and that again catches them.

What are you concerned with? To become a part of this gigantic machine, this modern civilisation, which crushes the individual and his happiness? Or are you trying to seek your own liberation and hence set people around you free? If you think that you should become a cog, then become a first-class cog. If you want to be free, destroy the mechanism around you.

You merely want to dodge the irksome, the fearsome struggle of life. Then all these doubts exist, which are not true doubts,

but questions of intentional or subconscious misunderstanding. If you really want to find, you must give your whole heart, your whole mind to it and be willing to suffer for it. You are all so respectable! You are afraid of your family, of your wives, your husbands, your mothers, your fathers, your neighbours, your *gurus*. Then how can you find truth, which has nothing to do with any persons, with any society, with the machine? You should all, if I may suggest it, have this question always in front of you: Will that which I do lead to freedom, will it give me that vital energy to distinguish the essential and to put aside everything unessential?

Question: In Benares you said: "We do not know even how to like people", and you had promised to explain it, but it was dropped as you turned to other things. Will you kindly make the idea clear? We pretend to be good to people but put down a mental curtain which reacts painfully on ourselves.

KRISHNAMURTI: I think this question arose from another question which was put to me: "What is the good of asking me to love people, when I do not know how to love at all?" I think that is about the truth of the matter. For if there is love, it should translate itself into action. Respect for another and for moral laws — if you have laws at all — should, from my point of view, be based on the idea of freedom. If you do not know how to love people, to be affectionate to people, to like people, then you must suffer in order to learn. There is no other way. If you are cruel to other people, they will be cruel to you. To like people is life; to be affectionate to people is life; and through that process you gradually develop till you care for all people alike without differentiation.

You are always ready to show respect to some superior being. I have often noticed that when I come to speak, or pass by somebody who is sitting, they always get up. If you show respect to me, you should show respect to your servant. I have often noticed that people when they pass me salute very low, whereas they only salute a servant with a wave of the hand. True respect is not to one person, it is to every one, including your wife and children. If you are kind to one person

who is your superior, it is of no value. But if you have the capacity to be kind to every one that you come into contact with, you will have a releasing power of creative energy; merely showing respect to someone whom you think superior to you, is but a reflection of your own desire for power. A man who desires to be in love with life as a whole, must have the capacity to respect and to love every one. Respect yourself and then you will respect every one, and all your class distinctions and your spiritual distinctions will cease. Do not be afraid, for fear makes you mediocre, a cog in the machine.

Question: You mentioned the process of thought by which we create our own circumstances. Will you please speak to us about it?

KRISHNAMURTI: I have just been speaking about it. To use the same simile again, if you are merely a cog in the machine, you are caught in the circumstances of society, of environment created by others. But if by everyday thought, by consideration, by analysis, you step out and break away from these limitations, then you are creating your own circumstances, your own environment, of which you are master, and they will no longer be a limitation or a burden to you. By a mechanical process or system of thought, by habitual unawareness, you can never liberate yourself, and liberation to me is the richness, the fullness of the self which is harmonious. That can never be arrived at by being a slave to environment, but by the overcoming of environment. You need the courage of your convictions. It does not matter what the consequences may be, if you think that a certain thing is right you must translate it into daily action. That is why a sinner is vastly superior to a man who is afraid of action, who is always in a state of stagnation which is mediocrity. I am not speaking harshly; I am speaking of facts. A man who cannot step out of the rut, who has not experimented, who has not struggled, will never be happy.

Question: One finds a loss of interest in books of all kinds, in dramas and cinemas, as they do not give expression to the longing for reality or for individual creation. Is this to be expected?

KRISHNAMURTI: I do not know why this should be expected. If you seclude yourself from all these things you are blocking up channels of interest, and you must be interested in all the things that are happening around you. You should not be apart from man's progress, whether mechanical or spiritual. You must have your contacts with it because you want to help him to grow beyond all limitations. Do not be like the ascetic who withdraws from this world because he finds it terrible. Rather be like a tree which has its roots deep in the dark bowels of the earth while its topmost branches are dancing in the sky.

To walk a great distance, you must begin nearby, to climb greatly you must begin low. The great danger of belonging to any Society is that you tend to withdraw gradually, by an unconscious process, from outside things and seclude yourself by the desire to be different from other people, and thereby block the channels through which alone life can function freely.

29 December 1929.

III

It is absolutely necessary to look at the various difficulties, problems and complexities that surround us, from a disinterested, impersonal point of view. It is so difficult to do this that it is well-nigh impossible, unless you have creative determination to watch that your mind is not caught in the old ruts of habitual thought. You may, for example, try when you are out by yourself to dissociate yourself from all systems of thought, from your religions, your previous ideas, your experience — everything — and look at life absolutely dispassionately, as though you were examining something which has nothing whatever to do with you, which is exterior to you, which is purely objective, without bringing in your emotions or your prejudices; and you will see how very difficult it is to arrive at a disinterested standard of thought which belongs to the realm of no country, of no nationality, of no religion, no sect. When once you arrive at the perception of that disinterested thought, as eventually

you must, it will act as a standard, it will become a mirror which will reflect all your feelings, your thoughts, your deeds, without perversion.

If you would really try to understand what I am saying — and that is the reason why you are all here — you must arrive, by continual, ceaseless effort, at that impersonal point of view and from that alter your everyday thought, your everyday affections, struggles, jealousies, envies, worries. You will find that point of view infinitely simpler than all your complexities. I know you will say, "It is not meant for us all; it is for some chosen few; it is for the people of the future", and so on. But *you* are the people of the future. If you do not understand this, if you do not live it, if it is not part of your being, of what good is it? When you are starving, you do not say, "Other people are replete with nourishment and so I can remain in a state of contentment". You want to satisfy yourself if you are hungry; and those who seek spirituality must be hungry in like manner.

Those who would understand life must have the desire to be released from their prison, to be free, and then they must question, demand everything from every passer-by. We must concern ourselves with the removal of this prison which we call sorrow. Sorrow, contention, struggle, are ceaselessly going on in the world — and this continual and numbing pain perverts judgment and warps our balanced thought. The sorrow of man is a continual oppression. It is this that we must consider. Sorrow is caused by the limitation of life in each man, and the moment you destroy that limitation and release that life liberation begins. It is with this question that we must concern ourselves: not with what happens when you are liberated or what lies beyond, but how to set free the life which is held in bondage.

In this civilisation — civilisation is only the expression of culture and culture in turn is the expression of the self — in this modern civilisation a standardised man is coming into being. As a motor is standardised, so man is being standardised. That is, you are forgetting sorrow, instead of eradicating it and thereby becoming ecstatic, creative in your energies. Sorrow which is merely pushed aside makes man into an automaton.

There are two types of human beings in the world at present. The one says, "Let me have a good time at any cost, no matter what happens to me or to anyone else". He is a 'good-timer'. His life is neither creative nor profitable, but dull and mediocre; he only desires to be amused. (When I speak like this, do not look at other men, at your neighbours, your friends: they are not the men of whom I speak. You are the man. If all that I say applies to you, then alter yourself. As I have been saying over and over again, I am concerned with the individual and not with the machine, because the individual can control the machine which is civilisation. If the self is seeking to liberate life, if there is education of the soul, of the self — which is culture and that culture expresses itself in civilisation — then civilisation, which is the phenomenon of the self, will create the circumstances, the environment which shall set man free, which shall free life in the individual. Please therefore apply what I say to yourself and not to another. If it is not applicable to you, then leave it. If it is applicable, then change, alter.) That is one type of man, who says, "At any price let me have amusements which will enable me to forget myself, my struggle, my pain, my complexities. Let me leave them aside and wander through the land of amusement which is wholly mechanical."

Then there is the other type, which is the ascetic. This is another form of 'good-timer'. A true ascetic wants to leave the world, he wants to escape from this so-called *maya*, and through continual introspection he kills more and more of the self instead of enriching it. The ascetic, because he is subconsciously afraid — though he may not acknowledge it — of the conflict of manifestation, of the contact with and reactions of his neighbours, of the struggle of earning money, says, "As I cannot achieve perfection in this world, I must withdraw and have my good time elsewhere". This is another form of trying to forget the conflict.

I am, naturally, putting this in a very exaggerated form so as to make it clear. Both the 'good-timer' and the ascetic are trying to find convenient, consoling substitutes in order to escape from the conflict.

To understand life, you must find the *via media*, the middle course. You must recognise that both extremes are a means of escaping and thereby consciously and purposely avoiding a conflict with life itself. When the mind is afraid of conflict, it cannot solve its problems of sorrow, pain, struggle, binding affection and thought, because through fear it seeks and invents other realms of escape and consolation. Follow your own mind and you will see that there is always the desire for comfort. You want a shadowy comfort, a tabernacle into which you can withdraw, when there is the battling of sorrow going on around you, that is in yourself. Such a mind naturally seeks consolation, either in amusement or in the extreme form of asceticism.

To understand life which is manifested here — which is in action here — you cannot withdraw to other realms. You must understand life where you are. You must make yourself perfect, consummate where you are. That means liberating life within you — not you attaining liberation. The moment you release life within you so that it functions according to life which is diverse, unified, whole, complete, then you are making yourself perfect and hence consummate. The purpose of existence is to liberate life in man and the moment you bring in fear, fear of conflict, the mind seeks naturally for its consolation, for its convenience, for its comforts, for gods, away from this struggle. Gods become as a drug to lull you to sleep. It is the same with *gurus*. I know you will all disagree, but it does not matter. I maintain that to be natural and healthy, to understand life naturally, healthily, not through complexities, is vital and gives you spontaneity of power. When the mind is afraid to come into conflict with all the struggles of life, then you have religious forms, worships, prayers and thereby avoid more and more the harmonious, rich understanding of life here.

To see this point of view, you must be, as I said at the beginning, honest with yourself, absolutely detached from all the creations of your mind. You do not really know your own mind, you are not honest, you have not gone to the full logical extreme of thought. You have got secret, unexplored corners in your mind in which you take

rest, to which you do not bring the light of your understanding. You must have the capacity to detach yourself absolutely from all your dark corners, from your creations, from your fears, from your traditions, from the experience of others. You do not know how difficult it is to do this, but you must do it if you would understand life. I know that you will listen to me day after day, and when I come back you will be exactly the same, with the same habitual thought, like a machine that works to produce useless things which have nothing to do with life though they may be convenient.

To release creative power, you must find out the true purpose of life, which is: not to become superhuman, but to become a perfect, harmonious, consummate human being. Each one of you is trying to become more and more superhuman, because superhumanity is away from humanity. But it is greater to be human beings, living, perfecting and being consummate in perfection, than to be superhuman. I know many of you will disagree; but disagree with reason, with thought, with real understanding of the significance of what I am saying, not with mere superficial judgment of words. You must understand this world, you must perfect yourself in this world, be consummate in this world, be creative in this world. To do that you must liberate the life in you which is universal. Therefore it is not a question of flight from complexities and reactions, either by having a good time or by asceticism or by magic or by anything else; because such things are only an escape, a forgetfulness, not a full solution of the complexities of life.

It is not a flight from humanity that you need. The human being wants to be beyond sorrow, like the 'good-timer' and the ascetic. He wants to be free and happy, undisturbed, pliable of mind. This can only be achieved by constant voluntary awareness, which means freeing the life which is a prisoner within you. So long as life is held in bondage, so long as there is a limitation on that life, it is struggling, hurling itself against that limitation, and this battle creates sorrow. That is your problem. If you become a wholly mechanical being, this problem does not exist, because you are all the time forgetting, you become a cog in a machine which has nothing to

do with life; or you withdraw yourself from this world and become a cog in the wheel of spirituality, which is asceticism, which also has nothing to do with life. The problem is how to release the life within you and set it free. None can do this for you, no one from outside — it does not matter who it is — can do this. You may look to others, you may worship others, but you must eventually, forcibly, come back to yourself because you as an individual must free that life which none other can liberate. I know I am elaborating this point over and over again. But it has been so dinned into you throughout all these centuries, through tradition, by authority, through scriptures and so on, that you must look for aid from outside.

To free this life you must assimilate experience through the channels of sense and desire, through the channels of thought and feeling. To block up or obstruct any one of these channels is to injure and place a limitation on the life which you desire to set free. If you block up any channel of sense, desire, thought or feeling, you pervert the full functioning of life, and there results a routine of thought, a dull habitual unawareness, fear and uncertainty and the lack of deep affection. You must assimilate experience through these channels; they are the only means man has, and you must not block them if you would set life free.

You must ever be in contact with life. When you are so fully, voluntarily aware, from this grows spontaneity of thought, of feeling, of sense and desire — not moulded or usurped by someone else. You do not then become a cog in a machine but function voluntarily with a spontaneity which is natural, clean, healthy, which is the perfume of life. If you look at life in that way, you will be sensitive, observant, tactful and ready to adjust yourself.

To set life free you must have experience. To develop that voluntary awareness, to be free from vice, or virtue which is the other extreme, you must be in love with life. On the one side there is the rich, harmonious life fully functioning, and on the other side the following of others through fear. It is much easier to follow the majority, to obey, to become a slave to tradition, a machine that functions by the power of a narrow binding morality, to be bound by

the experience of others, to be held in the religious dictates of supermen. Now you have these two: the one, through the lack of understanding of the purpose of life, creating fear; and the other through that understanding, living the rich, harmonious life, vital, energising, active, interested in everything.

If you look at it from that point of view, you will see that none can help you; you must come into intimate contact with everything that is taking place around you — you cannot withdraw, nor can you forget. The man who is seeking to liberate that life must be beyond the shadow of fear, he must understand every experience through desire, through thought and feeling. He must give his whole mind, with voluntary awareness, to the understanding of every impact of the waves of life, and thereby gradually destroy his limitations and release that life which is the highest form of spirituality. How much simpler life becomes when you think it out from this point of view! It gives you creative spontaneity of thought and emotion so that you are no longer merely a machine. But, to accomplish this, you must detach yourself entirely, wholly, from all the barriers that you have created around you, and hence destroy these limitations and set life free.

30 December 1929

*Thousand eyes with thousand views,
Thousand hearts with thousand loves
Am I.*

*As the sea, that receiveth
The clean and the impure rivers
And heedeth not,
So am I.*

*I have no God, nor the beliefs thereof,
I have no dogmas, nor the bondage thereof,
I have no religion, nor the fear thereof,
I have no Kingdom, nor the pomp thereof.*

*Deep is the mountain lake,
Clear are the waters of the spring,
And my love is the hidden source of things.*

*Ah, come away,
Taste of my love
And, as of a cool evening
The lotus is born,
Shalt thou find the desire of thy heart.*

*The scent of the jasmine fills the night air,
And out of the deep forest
Comes the call of passing day.
The waking shadows disturb the peaceful morn.*

*The Life of my love is colourless,
The attainment thereof is the freedom of fulfilment.*

— J. Krishnamurti

A N A D D R E S S

TO THE NEW YORK THEOSOPHICAL FEDERATION

BY J. KRISHNAMURTI

I hope that I may speak frankly, and if I do, that none of you will be hurt. It sometimes happens that one man dominates a number of individuals and leaves his imprint on them. That is not at all my desire. As most theosophists in the world accept a great deal of authority — perhaps you may be the exceptions — please do not class me among your leaders, because I am not a leader, and it is the last wish of mine that I should become a leader.

From my point of view, a man who desires to seek truth cannot leave his mark on another, neither can a man who has attained truth, because truth, liberation, or happiness, is purely an individual matter, approached by no path whatsoever. Therefore I do not wish you to accept anything that I say, and I mean this.

The majority of theosophists throughout the world — and probably here, too, because it is in the nature of human beings — when they get discontented, leave one particular cage of an institution and join another in which they are, equally, caught. I am not saying that you are in a cage — you must investigate that for yourselves — but that is what happens throughout the world. You became members of the Theosophical Society because you were dissatisfied with the things around you. You did not approve of your religion, of a certain way of thought, a certain crystallisation, and you left those, and joined this Theosophical Society to find truth, understanding of life, or with some similar aim.

If you would find anything in life, you must be continually discontented until the moment of attainment. Discontentment is joyous. It is the only thing that is creative in man, because by continually discarding and eliminating he finds what he desires to seek. The moment you become crystallised in thought or in emotion, it is death. The individual will never find that which he is seeking, through crystallisation. Crystallisation comes

into being the moment you accept the authority of anyone, and it generally happens that in societies, in religions, in institutions, one or two individuals dominate the whole by their personality, by their knowledge, by their strength, by their oratory, and so on.

I am not insinuating anything, I am just stating facts as they happen in the world. The moment you bear the stamp of authority or the mark of another, or allow your heart and your mind to be moulded by the hand of another, you are incapable of finding truth. From my point of view, no religion, no institution, no society can ever lead man to truth, nor does any society, institution or religion hold the truth, because truth is purely an individual affair and has nothing to do with any organization whatsoever. That is my point of view, please. Do not all resign from the Society because I say it.

As you know, I have dissolved the Order of the Star and I do not belong to any Society, but do not think that I am working on my own. I am not. It does not interest me to create an organization. I say that for me the truth is the perfect poise of mind and reason and affection and, to attain that, organization is wholly unnecessary. I am not working or talking to imprint what I think on another, because that would be creating another cage instead of setting man free. I have dissolved the Order, and it is my last wish that any of you here who listen to me should follow anyone, including myself, because no one has the truth except yourself. No one can give you truth. No Master, no guide, no teacher, no messages can give it to you.

I am sorry if I speak strongly. It is my point of view. Please examine it as you would examine anything else, quite impersonally, without any antagonism. I do not want anything from anyone — your money or your buildings or your possessions or your organization. If you care to listen to me, you must do what you think is right. That is the only way to attain, the only way to arrive, and not through the reaction of a crowd around you, of your society, religions, sects, or classes.

Truth for me, that which every man is seeking, can only be achieved, arrived at through self-perfection, through the constant

readjustment between reason, conscious thought, and fluttering, fluctuating emotion. That perfect balance, harmony, poise, can only be arrived at through experience — *your* experience, not the experience of another. That to me is the truth, which is unconditional because it is the incorruptibility of the self, and when once you have made that self incorruptible, it becomes the whole, and not the part. Then there is no separation. When the self is incorruptible it is omniscient because it includes the whole. There cannot be omniscience, perfect knowledge, in the world of phenomena, which is relative, because there is constant change, multiplication of manifestations, whereas the perfect incorruptible self is omniscient, because in it is no separation. And that lies entirely and wholly within oneself, not outside, however much you may examine the planes at different levels. Such truth, such perfect harmony, such happiness, such ecstasy of purpose and delight, does not lie in any organization, does not lie at the door or at the altar of churches, or within the folds of religions or priests, nor can force radiating from any place give it to you. That is my point of view.

Who can tell you if you are corruptible or incorruptible except yourself? Who can make you happy except yourself? What is the use of surrounding yourself with innumerable gods to find the eternal? You must tear yourself away from all gods to find life. If you must worship, worship the man that is next to you, the man in the field, the man in the street. That is my point of view. And when once you have that vision of the perfect man, the liberated man, then your vision is your yoga, and all the problems that confront you are no longer problems. It is because you do not know what you want, because you are uncertain of your desires that you seek the innumerable channels which you think are essential.

The idea of discipleship, mystery, occultism — which is only the examination of phenomena on another plane — from my point of view will not lead to truth. I repeat, from my point of view; do not quote it tomorrow and say it is your point of view. Think it over. Either accept or reject, but do not be indifferent to things. If what I say is false, and what you say

is right, then go after it with vehemence, with an open mind, with eagerness; but if what I say is true, practise it with the same interest — not enthusiasm because enthusiasm fails, whereas interest never disappears.

You have divided life into many temperaments, many systems, many paths, mystic and occult, and all that paraphernalia, and in this way you think you understand truth. From my point of view truth has no path, it is a pathless land through which you must thrust your own way, and that way is not the way of another, and that way cannot be laid down for another.

This is a serious matter, and I am fully aware of the confusion in the Theosophical Society with regard to my attitude, and naturally so, because I will not compromise in my attitude with your leaders, and your leaders are not with me. I do not mind it in the least, because to me, truth is a thing that cannot be stepped down or altered for the convenience of societies, organizations and religious bodies. Because you have leaders, because you follow your leaders, there is confusion.

Do not say that because I am 'disloyal' I am asking you to be disloyal. I am not talking about loyalty, I am talking about truth; and once you are loyal to truth, you are loyal to everyone, to every man, every human being, every thing that is animate or inanimate. Your leaders have said that I am going to be something, and when that something contradicts what they have said, naturally there is confusion. It is very simple. They are not in agreement with me, nor I with them. It is a very simple matter, so why hedge about it?

And it must always be so if you are following someone, if you are always sitting down under authority and worshipping the shade of authority. I do not know why you have leaders at all, of any kind — especially spiritual leaders. How can you have spiritual leaders? How can you follow anyone except yourselves, when you are a body of seekers after truth? You are not seeking truth the moment you follow anyone. You are seeking to satisfy your frightened desires. You are afraid.

Please do not look at all this from the point of view of an organ-

ization, because I have no organization. I do not want you to leave one organization and come into mine. I do not want you to be followers of Krishnamurti. That does not interest me. Personality is nothing, but to you personalities are the chief thing. Naturally, therefore, there is confusion.

You are quarrelling over how much of the consciousness of the Lord Maitreya is working through Krishnamurti, and so are your leaders. This is not personal, and I hope you will not take it in a personal way. Of what value is it to know who is speaking? They can never know who I am. No man can know except the man who is made perfect in himself, and then he will understand. I am not doing any propaganda here. I am talking very seriously, because you started out to seek truth, and you are caught up in dogmas, creeds, beliefs, ceremonies, forming new religions and new creeds, and it is a sorrowful thing to watch people caught up in cages, and thinking that they are breaking down cages when they are only decorating the bars and becoming brilliant in their skilful decoration in the world of phenomena.

Please believe me when I say that I do not want any following, that I have no organization, and that I am not working on my own in opposition to someone else. I am just stating what I know to be the truth for me, what to me is the highest reality, what to me is the uncompromising attitude between the essential and the unessential. Naturally there is an immense difference between your leaders and myself, and it is no good going about concealing these things. You cannot be politic with regard to spiritual things. Then you put organizations before the real. Then you hedge about the real with your artificialities of organization. Then a sect becomes greater than the whole.

There cannot be crystallization of thought, a solidifying of your emotions, if there is the continual, conscious, active, intense interest in what you are seeking, and to find out what you are seeking you must discover the secret pursuit of your thought. If your thought is pursuing comfort, you will have shelters, *gurus*, Masters. You will at once say, "Do not Masters exist?" I say to that, Masters, appar-

tions, *devas*, angels, have nothing to do with the realization of spirituality. They are of no use for your realization. That is my point of view, please. Therefore, examine your secret pursuits of desire, because once you have your desires open, then you can walk cleanly and freshly without the burden of unnecessary things.

From my point of view, when there is that intense desire to find out and to become — not merely to live in theories — then you do not live in a world of a different phenomenon, however high that be. What is the good of all your theories, your immense organizations, your churches and your religious worships, when there is sorrow? Who cares for all of these things? I know you look at it all very intellectually and say one must have knowledge. Yes, but what is your knowledge worth when there is not this burning thing behind it?

You may go down any street and see churches where vast sums of money are being spent in adoration and worship born of fear, and walking beside them you see a man or a woman in tears. What is the good of such things?

Sorrow gives understanding, not knowledge. Sorrow gives you the energy, the vitality to fight all this, not your comfortable, secluded spots of specialised sects, worships, religions, the competition of degrees of spirituality.

Please do not get emotional over this. To understand anything you must look at it quite detachedly and, when there is that understanding of detachment, there is action, the real kind of action that does not leave a mark on the life of another.

From my point of view, there is no path to truth, nor will the cultivation of innumerable paths lead you to truth. Truth can only be approached through experience, through constant growth, through sorrow, strife, ecstasy. Through that growth you become, and in that full conscious being lies balance and hence truth. If a man would find such a truth, if he would become that whole, he must not have any compromise. Compromise is the result of fear, of uncertainty, is destructive, negative; whereas certainty gives that dynamic quality which will enable you always to choose the essential and put aside

the unessential. When you perceive the vision of life, then the manner of attaining it is to make the end the means, by always keeping that vision in full clarity and by walking in that clarity.

I know — please do not think I am speaking out of harshness or out of narrow fanaticism — that Theosophists all over the world have done great things, sacrificed immensely, and it were a pity if they merely became followers instead of using their capacity to develop themselves, and hence, everyone around them.

The quality of a bourgeois, to me, is that of fear which incapacitates the mind and the heart from free functioning and spontaneous activity. If you would attain truth, let no man leave an imprint of his hand on your mind and heart, and do not leave your imprint on another's.

K R I S H N A M U R T I

BY G. B. EDWARDS

We have received permission to republish the following interesting article which appeared in the December number of the New Adelphi, London. — The Editors.

Here,* then, is an utterance of Krishnamurti himself. But it is extraordinarily difficult to judge, and, at best, one can only be tentative — and personal. It is a little book in a pale blue cover, and delightfully printed. And its contents consist of extracts, compiled by himself, from Camp Fire addresses given in Benares, Ojai and Ommen, during 1928. But here, therefore, they are out of their dramatic context, and it is impossible to be sure of the situation. One does not hear the voice and see the man: one does not sense his power or the presence of his hearers. So one cannot with any certainty discern his action. And it is the man and his action, more than his words, that matter.

His words are almost beyond judgment. They are calm, simple, clear. Sometimes they have a rare and limpid beauty, and always quietness and gentleness. And if their very tranquillity makes one suspect their depth, there are rhythms which one can imagine spoken with exquisite and touching emotion. And they say what every man knows in his heart to be true. Their formula is simple. We, all of us, must seek and attain the Goal of Being, the Goal where the Source and the End are one — there alone shall we find the Kingdom of Happiness which we all desire. And to enter it we must be free from every form that binds us, free from all our traditions, all our learning, all our love even — as well as from all our fears of these: we must at one and the same time suffer all experience and yet transcend it, that through understanding it we may arrive at the Truth: we must love life and yet at every moment of our lives be willing to accept death, in so far as life would separate us from the

* *Life in Freedom*, by J. Krishnamurti. (The Star Publishing Trust, Holland)

Beloved who is the Beloved of all, the One in whom alone we can find peace and joy, giving and receiving eternally the Beauty that is born of the Formless Flame.

And yet, somehow, his statement of the Truth does not satisfy. At least, it does not satisfy me — I can only speak for myself. I mean it does not satisfy me as some human utterances which say the same thing *do* satisfy me — Whitman's "Song of Myself", for instance, or the Sermon on the Mount. But just where it fails me I find it extremely difficult to indicate. The moment I think of contradicting or modifying anything he has said, I remember he has done it himself elsewhere. And when I turn the pages at random, hoping to find the flaw, I only come upon some evidence of a genuine religious spirit which makes me read on till my critical mood has passed and I can only rejoice in him. Yet there is something. . . .

Sometimes he elects to use unfortunate words — perhaps that is it. He is right when he insists that we must not be bound by the *maya* of words. Yet language is real enough and has a nature all its own, and the particular words it yields up to a man do reveal something about him. And he speaks of *cultivating* happiness, he speaks of *establishing* his goal, he tells us we must *understand* our experience, and throughout there is a reiterative emphasis on *Truth*. And essentially there's nothing wrong with all this — except its tone. We must *cultivate*, we must *establish* — that sounds rather as though it was something we could do ourselves, but it isn't. And we must *understand*, he says — but what we need is surely deeper than understanding, at least deeper than that which is usually thought of as understanding and which is most often the very antithesis and death of what we need. Then, speaking of Truth, he says that Truth is life. And as an emotional utterance true to its dramatic moment it'll pass. But, strictly speaking, Truth does not exist — only the quality of being true which is an attribute of living men and women. Yet such a line of attack is dangerously near quibbling. All it can do is to indicate that tonality of his thought that is weak somehow.

But just *why* is it weak? I imagine D. H. Lawrence might give us a hint. "Where is his Indian blood?" he would ask. And though

there is a strength that is stronger than the blood, he would be right in part. This is all so immaculate — too much perfection to be Life, too much Truth to be true. One would welcome the contamination of human nature, something of the turbulence of Whitman or of the fury of contradiction of Jesus Christ. When Whitman wrote his book he said of it that whoever should touch it would touch, not a book, but a man; and in every recorded utterance of Jesus, however wrenched and torn, *he* is present. But one does not feel that about this little book of Krishnamurti's: he is not absolutely *in* it. We see a mind in action, but we feel that the man is withdrawn. Speaking of "the ultimate goal for the emotions," he says: "It is affectionate detachment. To be able to love and yet be not attached to anyone or anything is the absolute perfection of emotion." And what he *means* may be all right, but it is a suspiciously negative way of putting it. I expect we all know the mood of "*affectionate detachment*". It comes to us when we have been hurt too much — and are afraid to be hurt any more; and it comes to us when we have failed — and destroyed our hope. But when our hope and strength return then we see the weakness of it, and we see the insufferable pretentiousness of it. Is not the goal of our emotions rather for us to be attached to *all* things without one flicker of detachment? Is not the absolute perfection of being to be poised in the midst of passion, to be still in the fury of desire?

And so, though throughout this book one hears the Truth spoken that all men must abide by, and one feels a charming and delightful presence, one has one's suspicions, one has one's doubts. One suspects that what he says is in some measure what he is expected to say, and perhaps not altogether what he *would* say, if he spoke from his heart. Every here and there are hints of something stronger, intenser, and less like an autumn evening. So one suspects that perhaps, after all, he is not quite so charming, not quite so delightful, so placidly beyond good and evil, but that he is a striving, struggling human soul, all the greater for his strife and for his torment. This utterance of his is too *thin* for a young and full-blooded man. It may be the Word he speaks, but one doubts whether it is the Word with Power.

There are too many similes, for instance, and too few metaphors. "As the water is necessary for the beauty of the lotus, and as the lotus makes the waters beautiful, so...." But such similes are only pictorial and reveal nothing. Yet one feels that he has something — something of his own — to reveal. One wonders whether perhaps the situation is telling on him. He is so careful not to say too much of what, as the Chosen One, we might fear he would say; he is a little afraid, we feel, to be the arrogant, egotistical creature World Teachers have been before now. We can imagine critical outsiders who, expecting the worst of him, would be completely won over by his "unassuming personality". He is so much like the Prince of Wales — so much the Heir-apparent to the Throne of Grace. And we can imagine that many of those who listen to him just sit and "adore" him — and go away perfectly satisfied with whatever he may have said. But that is fatal. When Jesus of Nazareth preached in his own synagogue and among his own people, they were "filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong — but he, passing through the midst of them, went his way". Those are the signs of power.

Such, then, are the thoughts that rise from reading this book. And they all come back to the man — the man in action. What manner of a man is he? What is he doing on earth? If one is to judge the book at all it is these questions one must answer, however personal and tentative one's answers may be. But he himself gives his own answer to each of them. Speaking of himself, he says: "I would show you how I have found my Beloved, how the Beloved is established in me, how the Beloved is the Beloved of all, and how the Beloved and I are one so that there can be no separation either now or at any time". And, speaking of his work, he says: "Friend, I want to lay the foundation of Truth in your mind and heart. That is the work of life and therefore of the eternal." And then, speaking of both, he says: "Till I was able to unite with the eternal I could not pass on the Truth to others; till I was certain of having found the lasting goal I did not want to say that I was

the Teacher. Now that I have found, now that I have established the Beloved within myself, now that the Beloved is myself, I would give you of the Truth." Those are *his* answers. But, for myself, I believe them to be wrong.

I wish I could believe otherwise. I wish I could believe that he is indeed "him all wait for, him all yield up to, him whose word is decisive and final". I wish I could believe that now every day of his life is an ecstasy of peace, and every night a dreamless sleep; that every place he is in yields him its fragrance of beauty, and is not the poorer thereby; that every man he meets on the way gives at a glance the love that is in him, and is the richer for the gift. But I can't. Did I believe that, in truth, he whose name is Krishnamurti and the Nameless Beloved are one, and that "there can be no separation now or at any other time", I hope I would not presume to judge him or his book — I trust I would only ask for his blessing. But — but his word, alas, is human, all too human — and too human in not being human enough. He says: "I do not want followers, I do not want disciples, I do not want praise or worship of any kind. I need nothing from anyone." And for a moment one loves it as a bold and arrogant gesture. But, though it has in it the absolute indifference necessary for every sincere utterance, it has in it too a dead, flat, pretentious intellectualization. So long as there are men on earth there must be those who must lead and those who must follow, those who must teach and those who must be taught, those who must worship and those who must be worshipped. And they all need each other.

And I believe him to be wrong about his work. He *cannot* lay the foundation of Truth in any man's mind or heart. No human being on earth can do that. That is the work of the Eternal. And it is as a human being on earth and as a man that I believe in Krishnamurti. I believe in him as a Priest — willingly and without a moment of doubt. But I do *not* believe in him as God Incarnate. Then what *can* he do? He is surrounded by an expectant multitude waiting for his Word. What can he do for them? He can live. He can live in their presence. There is no greater gift he can give them than his life.

THOUGHTS ARISING OUT OF KRISHNAMURTI'S TALKS

¶ Perfection is the natural and spontaneous expression of liberated life.

¶ Truth is pure life in any of its countless movements. True thought is pure life using the mind; true feeling is pure life using the emotions.

It is characteristic of pure life that it acts, but never reacts. All reactions are of the sheaths. It is this which explains the "detachment" of which Krishnamurti speaks.

Liberated life is ever outward-turned, for there is nothing left to drive it inwards. That is why Fear, the great inward-driver, has to disappear before liberation can be achieved.

Growth, for a liberated life, will not be experienced as an expansion of the "I". It will present itself as an ever larger world into which that life can project itself. Not the self, but the world about it, will seem to be growing.

¶ "All art is limitation." It is the limitations of kind, and of individual uniqueness, which enable Nature to be an Artist. Perfection is pure life expressed within the limits of a form.

¶ The repression of desire is not detachment. Detachment cuts the rope; repression merely pulls against it.

¶ Progress towards liberation is largely the revival of artistry in regard to things which have been allowed to become mechanical. A man may be largely judged by the number of things in his life, towards which his attitude is that of the conscious artist. And here it is the attitude which matters, much more than the thing. For this reason, even an artistic attention to physical things (dress, cleanliness, gestures, movements, speech, etc.) has a definite life-value.

A man may be roughly said to be determined, in respect of his "quality", by that region of his life in which such artistry has become habitual and unselfconscious. Conversely, every shortcoming in a man may be said to arise out of some relation which he has not yet learnt to envisage as an artist.

The true golden mean between the ascetic and the man of pleasure is the artist-in-life. For it is in him that we find the true blend of restraint and of beauty-seeking. He is a voluptuary, in so far as he appreciates everything which appeals to the senses. He is an ascetic, in so far as he makes it all subservient to a fastidious artistic end.

¶ Love is not a reaction. It is an outgoing and self-originated life-force. It may be compared to a searchlight, which makes all things lovable upon which its beams may happen to fall. The light which illumines them is its own.

¶ Of the spiritual life it may be said that its truths may be seen and heard and touched and smelt, without much visible effect. It is only when they are tasted that they become real.

Like the processes of digestion, the true metabolisms of the spiritual life go on unseen.

The poise of reason and of love stands for a condition in which thought and emotion, under whatever impact, never react but always act. And this must always be so, where there is pure life: for life, in so far as it is pure, knows no reactions. The mark of all liberated life is an absolute positiveness. The door never opens from without; always from within.

¶ The wind from the flower-strewn fields of liberation should be always in our faces.

— E. A. W.

NEWS LETTER FROM AMERICA

I must take up the thread of my letter from India of two months ago and recount the happenings during the last two months. Krishnamurti gave two talks in Bombay before he left India; then left on February 1 as stated in a previous letter and reached Trieste, Italy, on the 14th. There a public lecture — the first in Italy for him — was arranged, as was reported in the *March Bulletin*.

After the visit to Eerde, we came to London, where by a special request of the officials of the Theosophical Society, Krishnamurti gave a talk to the members of the Society. He put forward his general attitude of the futility of spiritual organizations, and declared that he was not a member of the Theosophical Society and that evidently most leaders of the Society were out of sympathy with his attitude to life, as evidenced by their activities, speeches and writings.

We left Plymouth on February 20, reaching New York on the evening of March 4. The officers and passengers of the boat were anxious that Krishnamurti should give a talk and, in consequence, a very well attended meeting was held in mid-Atlantic on March 3.

We stayed in New York from 4th to 15th March. Besides innumerable personal interviews, Krishnamurti gave several lectures and talks, of which the two public lectures, on March 7 and 10, and the talk to members of the Threefold Movement, on March 14, were noted in the *April Bulletin*. The others were: a talk to the New York Federation of the Theosophical Society, a talk to a group of students of philosophy, a talk to the residents of the International House of University Students, and the talk broadcast by radio on March 9 to which, it is estimated, over fifteen million people listened.

At Chicago we broke the journey for a day, and Krishnamurti gave a public lecture in the Grand Ball Room of Hotel Sherman on March 16, to an audience of eager listeners who filled the hall.

We are on our way to Ojai as this letter is being written, where a period of rest is anticipated.

— *Yadunandan Prasad*

THE OJAI STAR INSTITUTE

ANNOUNCES THAT

J. KRISHNAMURTI

WILL SPEAK AT

THE OAK GROVE OF THE OJAI STAR INSTITUTE

AT

OJAI, CALIFORNIA

*Sunday, May 25, to Sunday, June 1, 1930
inclusive*

AFTERNOON TALKS — 5 P.M.

Sunday (25), Wednesday (28)

MORNING TALKS — 11 A.M.

Monday (26), Tuesday (27), Thursday (29)

Friday (30), Saturday (31), Sunday (June 1)

Further items in the program will be announced each morning in the Oak Grove.

ALL TALKS BY KRISHNAMURTI ARE OPEN TO THE PUBLIC

(No admission charge. No collection)

Detailed information is given in a folder distributed by:

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The former addresses of departments and cable addresses, are now cancelled, with the exception of that of the Chief Organizer, Order of the Star, Eerde, Ommen, Holland, which may still be used, but only for matters concerning the liquidation of the Order.

For matters concerning the Ommen Starcamp:
Camp Manager, OMMEN STARCAMP FOUNDATION, Ommen (O.), Holland.

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OMMEN STARCAMP 1930

GENERAL INFORMATION

WITH INTERNATIONAL CAMP AT OMMEN (O.), HOLLAND

Tuesday 29 JULY to Thursday 7 AUGUST 1930

I. PRELIMINARY PROGRAM

Tuesday 29 July: ARRIVALS (No arrivals will be admitted to Camp after 20 o'clock). Dinner 18 o'clock.
Wednesday 30 July: OPENING of the Camp.
Other Days: Mornings: lectures. } Final Camp Program
Afternoons: free. } to be had
Evenings: Camp-Fire. } on arrival at Camp.
Sunday 3 August: VISITORS' DAY: Please see announcements in July or August *International Star Bulletin*.
Thursday 7 August: DEPARTURES.

II. REGISTRATION

IMPORTANT NOTE: THOSE WHO INTEND TO REGISTER FOR THE CAMP SHOULD WRITE IMMEDIATELY TO THE CAMP AGENT IN THEIR VICINITY (see list at the end of this Information) AND ASK FOR REGISTRATION BLANK AND FULL INFORMATION ABOUT REGISTRATION. THE ACTUAL APPLICATION FOR REGISTRATION, WITH FULL PAYMENT, MUST BE RECEIVED BEFORE 30 JUNE.

1. **CAMP AGENTS:** For convenience of registration, there are Agents for the Ommen Starcamp in various countries. A list of them will be found in connection with this notice. Registrations should be made through them.

2. **CONDITIONS:** Registrations are subject to acceptance by the applicants of the Camp Rules and Regulations and to the approval of the Board of the Starcamp Foundation.

FULL INFORMATION CONCERNING REGISTRATION AND REGULATIONS FOR THE CAMP MAY BE FOUND IN THE JANUARY OR JUNE ISSUES OF THE *INTERNATIONAL STAR BULLETIN*.

RENTAL OF CAMP HUTS: It has been decided to receive applications from any persons who wish to stay in the Camp Huts at any time between 15 April and 15 June or from 15 August to 1 November. The rental charge is Dutch florins 2.— a day, which includes electricity and running water (hot and cold). Electric heating apparatus for cooking purposes may be brought, or may be rented from the Camp; the current is 220 volts alternating. Application for rental of huts must be made direct to *The Camp Manager*. It is hoped that many will take advantage of this opportunity to live for a time in the beautiful woods of Eerde.

Postgiro remittances should be put on Giro No. 74405 (A. F. Folkersma, beheerder van het Ster-Kamp). Please note, however, that ordinary registration payments must be made through the Camp Agents.

CAMP MANAGER,
OMMEN STARCAMP FOUNDATION, OMMEN O., HOLLAND

OMMEN STARCAMP FOUNDATION

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